

the NATIVE VOICE

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

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Noted B.C. Indian totem carver Mungo Martin (right) is in charge of reclaiming and preserving Native art at Victoria's Thunderbird Park.

BROTHERHOOD PRESENTS TV SET TO COQUALEETZA INDIAN HOSPITAL

Last April, the executive of the Brotherhood met in Vancouver and studied the report that a television set was sorely needed at the hospital in Sardis, B.C. After much discussion it was decided that the president should make a trip to Coqualeetza and make a careful study of the situation.

Robert P. Clifton, president, and Roy Williams made the trip and had a conference with Dr. Gailbraith and other officials of the hospital and got all the necessary information. It seems that the hospital already had one set but it was insufficient to supply the necessary recreation that was needed by the many patients. The patients of the hospital would crowd the hall and each would try to see at least a little of the many programs.

Business Agent, Ed. Nahanee, was instructed to look into the situation and by contacting various television dealers in order to get a reasonable deal. One large department store offered a 21 inch set and promised to install it and give it for the guarantee term of one year. The service would come from the nearby city of Chilliwack.

July 15, Dr. Gailbraith was contacted by phone and informed that the Brotherhood was now prepared to purchase and donate a television set to the hospital. Dr. Gailbraith was very pleased and hoped that this event would take place shortly as the patients were anxious to get the set. Your Business Agent informed him that the general thought was, that he (Dr. Gailbraith) should contact the television set dealers in Chilliwack and make a deal, because he was in a better position to know exactly what kind of a set would be best for that particular location. Dr. Gailbraith was then told to get a 21 inch set and all necessary attachments to make the set a success. Dr. Gailbraith said he would gladly do this.

Dr. Gailbraith phoned this office with information that he had received the letter and cheque and then set the date for the presentation for July 5 at 3:00 p.m.

Mr. and Mrs. Nahanee made the trip to the hospital arriving at 11:30 a.m. and were introduced to the general staff. Was then informed that plans had been changed a bit. We were then invited to tour the interior of the hospital

by a very efficient receptionist Miss Bush. Every room, operating, X-ray, consultation, kitchen, dining, and other facilities were shown including class rooms for the children and many of the older people who had a yen for further education. Sewing rooms, recreation rooms, leathercraft work and countless other occupations to keep the patients busy during their stay.

One thing was very noticeable. Every bed was empty. All the patients were out on the lawns enjoying the good weather. Everybody was walking around, some in pairs other in groups. All seemed so happy and contented. It is hard to believe that many of these are treated for illnesses. In other words they were the picture of health.

A luncheon was given us and we enjoyed it very much. It gave us a chance to talk over the general conditions of the hospital and the patients. The hospital staff were also interested in the Brotherhood. Enquiries were made as to how the organization was formed and the general principles on which it was established. We made every effort to explain the function. They were very interested in the organi-

zation's fight for old age pension especially about the first offer of \$8.00 per month. However, they were informed that this was only the whetting of the appetite. The organization was then, after a struggle, given \$25.00 per month. But after many letters and delegations the natives were given the old age pension, the same as other citizens of Canada. One of the doctors said this was quite a worthwhile gain. They were then told about the Village Councils and the power that they now have should they wish to exercise it. Various other matters were explained and staff seemed quite interested. At the end of the luncheon Dr. Gailbraith announced that patients were now out on the lawns and the presentation of the TV set would be made there. The TV set was carried out and all the patients gathered around and made themselves comfortable for the ceremony.

Before we go into the ceremony let's get acquainted with the hospital, its purpose and other matters pertaining to the welfare of the patients.

The name Coqualeetza is a local

(Continued on Page 5)

A LETTER FROM OLD CROW

I have been reading your papers for a long time and this is the first time I'm writing you about the people of Old Crow.

Old Crow is the most northern settlement in the Yukon Territory and is considered one of the most isolated settlements in Canada. Similar to many other places in Canada, Old Crow derives its name from an Indian chief named "Tet-rhin Gevitik" which means "Walking Crow." Following Chief Walking Crow's death in the 1870's his people named the river, mountain and area in which the old chief lived "Old Crow." Thus, the name of Old Crow has been handed down to us today.

Today as in years past the natives of Old Crow depended chiefly on the migration of the caribou herd for means of survival.

The early native had a much different, but still effective method of hunting caribou then as the present time. Before the use of firearms for hunting purposes in the Yukon, the natives would construct a caribou fence.

The caribou fence was sometimes three miles long and ten feet high

and was made with trees driven upright in the earth in a semi-circle formation. Along between this fence there were openings in which snares made from caribou skin were placed. The caribou were driven into the compound and killed by means of the bow and arrow, those that tried to escape through the opening were caught by the snares. To this day part of such fence remains to the north of Old Crow in the vicinity of the Old Crow River.

Between 1893 and 1904 there were no traders throughout this area and the natives were forced to transport their furs by dog team to Herschel Island, Y.T. and Fort McPherson, N.W.T. During 1904 the Hudson's Bay Company trading post at New Rampart House was taken over by Daniel Codzou, he was a good-natured Scotsman noted for his fairness and hospitality as a trader.

Prior to 1912 there were several small Loucheux settlements located up the Old Crow River, one of the first families to move from these settlements to Old Crow was the John Tizija family during the

year 1906.

The first day school was opened in Old Crow during 1924. The school has expanded from a very small attendance at the beginning to an enrollment of 40 pupils today, ranging from Grades 1 to 8.

In 1926 the Anglican Archdeacon McDonald Memorial Church was erected. Today this building is replaced by the new Anglican St. Luke's church. Archdeacon McDonald translated the Bible and the Anglican Prayer Book into the Takudh language. In 1928 the Royal Canadian Mounted Police closed their detachment at New Rampart House and moved to Old Crow. In 1951 St. John's Roman Catholic mission was erected at Old Crow.

The present population of Old Crow is 169 and consists of a majority of Loucheux Indians, one-third half-bloods and eight whites including the missionaries and police.

The natives' main source of livelihood is hunting, trapping and fishing. Their only source of income is from the annual fur catch. Caribou provides the main meat course at each household.

Musk rats are the most popular animal trapped and the natives depend entirely on their spring muskrat catch for financial survival throughout the year.

During navigation season boats and canoes provide means of transportation and during the winter, dogs are extensively utilized. Mail is transported from Fort Yukon, Alaska, to Old Crow once a month by Wien Alaska Airlines Inc., Fairbanks. Joe Netto, Indian, owns and operates the only local trading post.



A group of Old Crow skiers ready to take off for competitions at Fairbanks, Alaska.

All buildings in the settlement are constructed of logs with exception of an occasional frame. Wood is also used for purposes. The RCMP maintains radio communications with Dawson, Y.T., and other outside towns. The winter season extends from October to the following March. The average snowfall is near four feet. Temperatures range from 80 above to minus 70 degrees. The average temperature in winter is minus 15-25 degrees.

The present chief of the Crow Band is Charlie Abel. There were no sports organized at Old Crow and there was only dancing and feasting on special days: Christmas, New Year, Easter, and of July or when any hunter killed a moose.

(Continued Next Month)

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CAPILANO POW-WOW BEST YET

The Capilano Indian Centennial Pow-Wow was one of the most colorful Centennial celebrations of the year. It was the 11th Capilano Pow-Wow and was attended by hundreds of visitors who enjoyed every minute of it. Councilor Simon Baker and his committee are to be congratulated for the beautiful show they put

Indian groups assisting at the Pow-Wow included the Crees and Blackfoot Tribes from Alberta, the Yakimas and Lummi from Washington. The B.C. Tribes were Nootkas, Cowichans, North Kwak-Weith from Vancouver Island, the Coast Salish. Great colourful Teepee — with gorgeous costumes. Wonderful dances, a thrilling picture of ancient customs and costumes.

The Indian Long House was an exact duplicate of the Long Houses of ancient long ago. Delicious barbecued salmon, barbecued by Josie and Dominic Charlie in the old Indian way.

The indescribable beauty of the Native dances and costumes made it the most colourful Centennial Day in British Columbia.

Harriet E. Gerry, beloved retired Indian nurse who was one of the five first nurses appointed by Ottawa after the First World War, was paid a great tribute by the Indians, who never will forget her years of loving service to the Native Canadians. Miss Gerry was adopted into the Squamish Tribe at the Centennial Pow-Wow in recognition of her long years of loving service to the Indians of Canada. She was given the name of Sinashia meaning "Long Time Nurse."

Tribute was also paid to her by the Crees and the Blackfoot Indians of Alberta who attended the Pow-Wow, many of them remembering her years of devotion and service to them before coming to British Columbia.

Indians do not forget the faithful and loving service of their true friends.

Tribute to her was also paid by the Yakima and Lummi Indians from Washington. The beautiful little Indian Princess, a wee tot of 3 or 4 years, gave Miss Gerry her feather and lovely beaded neck piece. The Native Voice would like Miss Gerry to be recommended for the Good Citizen of 1959, dear beloved unselfish lady.

Regina Conference Planned

By O-SOW-IS-KEESIC
(Yellowsky)

Regina we are in the midst of preparation for a conference to solve the problems of Native residents. We have found due to the mix of Indians and Metis from reservations and rural areas many problems arise which are often

difficult to cope with. Therefore an organization was formed composed of people of Indian descent called "The Canadian Native Society of Regina." The hope is to bring about mutual understanding and quicker integration.

"The Regina Welfare Council" is sponsoring our conference. The subjects submitted are education, hospitalization and medical services, counselling, employment, housing and recreation.

We are conducting a house to house survey on the questionnaire system, in this way hoping to secure facts to present. Due to the limited time allotted for our conference we also are preparing on paper the vital points of the various subjects to be brought forth by the chairman, Walter Balhead, or one of the other members. Two evenings are reserved for the cultural interpretations, displays, Native music and dances. The Regina City Council is donating one dinner for the conference, while another organization is also donating a luncheon. As The Canadian Native Society of Regina and the Regina Welfare Council are both only in their infancy, any donations such as these towards our conference are appreciated greatly, it also shows interest on the part of the public.

There are nearly 500 Natives of Indian descent resident in the city of Regina. We hold a great deal of our meetings in the YWCA, while a hall is rented for socials.

Winnipeg, Manitoba, has had four conferences annually on the Native problems of their city where there are approximately 2000 Indian and Metis residents. The Welfare Council of greater Winnipeg sponsors these conferences.

In Winnipeg there are two organizations of Natives, "The Urban Indian Association," composed of married couples and single people of all ages, and "The Trails Club," made up of young people exclusively and conducted by themselves. They hold their gatherings in the YMCA.

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THE RIOT ACT - PRINCE RUPERT

Are the Police Peacemakers ... or?

ON AUGUST 3rd two Indian women got into an altercation which resulted in a hair pulling match. The Police appeared. Up to the present this seems like only a Police Court case for drunkenness. The result was a riot and the reading of The Riot Act and the calling out of the militia with loaded weapons and the subsequent arrest of some 35 people.

It is alleged that the officers used undue and unnecessary force by beating the women with flashlights while making the arrest. The crowd in which the Native Canadians were in the minority, resented this, hence the riot. And what should have been a smouldering cigarette butt was fanned into a forest fire.

The people and the Prince Rupert press appealed to Attorney-General Bonner for an impartial investigation, as he is the head law enforcement officer for British Columbia. Mr. Bonner REFUSED.

There have been previous riots in Prince Rupert due to the resentment by the citizens of Prince Rupert to the alleged maltreatment by the police of the Indians.

The Native Voice feels, speaking for the Indians of British Columbia that it should be made clear as to whether or not the Indians of Northern British Columbia are in the same category as are the COLORED PEOPLE in Little Rock, Arkansas.

WE THE NATIVE CANADIANS DEMAND EQUAL RIGHTS SUCH AS ARE GIVEN TO THE MOST RECENT IMMIGRANTS TO OUR COUNTRY.

Royal Commission Needed

ONE of the grievances of the Non-Treaty Indians of British Columbia is that although they OWN BRITISH COLUMBIA, never having surrendered same knowingly: THAT although they are punished, taxed under the laws of Canada they have no voice in the making of such laws. Their Aboriginal Rights are not protected and their status is confused and ambiguous. WE DEMAND A ROYAL COMMISSION TO CLARIFY AND INSURE TO US OUR ABORIGINAL RIGHTS and to grant to us the dignity which is ours as the ORIGINAL OWNERS OF CANADA.

A THANK YOU

The Native Voice is happy to announce that our President, Robert Clifton, is now convalescing at his home, after a very serious illness. He is still very weak and will have to be very careful for some time to come.

Our President has asked the Native Voice to thank all the Native Dancers from Alert Bay and all the Natives who came and especially the women and the little girls who helped to make the reception for Her Royal Highness, Princess Margaret such a great success.

Mr. Clifton wishes to thank all his many friends for the hundreds of letters and goodwill messages to the hospital during his illness, The Minister of Fisheries, The Fisheries Association, The Cannery, The Honourable Lyle Wicks, Minister of Labour and other members of both the Federal and Provincial Governments. The Fishermen's Union and the many newspaper men who gave such wonderful publicity so that all the Indians would know of the reception given in honour of Her Royal Highness's visit.

Bob said it was all these kind wishes and the concern for his health by these nice people who made him want to get well. He said to say "GOD BLESS YOU ALL AND THANK YOU, you gave me the courage and wish to fight to get well. GOD BLESS YOU."

MEET OUR

Eskimo Stewardess

Petite and pretty Ann Big Eyes is the world's first Eskimo stewardess. She can speak for herself—in English, French, Cree and Eskimo—but she doesn't tell her phone number in any language.

The attractive 23-year-old girl recently completed training with Trans-Air Ltd. Her first assignment, the Churchill-Montreal run, carries her over tiny Cape Hope Island, a speck in the southern tip of Hudson, where she was born and where her parents, two brothers and three sisters still live.

Ann caught the flying bug when she was a schoolgirl. Each morning a boat would call at her island to take the children to the mainland to school. But sometimes the boat broke down and the youngsters were delivered to class by plane.

Little Ann Witalkuk, which means Big Eyes in Eskimo, determined right then to be a stewardess.

Now that she's achieved her goal, not even ridiculous questions alter her natural friendliness and charm.

Was she born in an igloo? Can she harpoon a whale? Shoot white fox? Eat blubber? She parries all queries with a shy smile and a shake of her head that could mean either yes or no.

Just for the record, she was born and raised in a home constructed of wood, and every piece of fur-

niture in it was hand-fashioned by her father. His only guide was a department store catalogue.

The island's population (at present 15) comprises three related Eskimo families. One of Ann's brothers left the island to serve with the Canadian Army and her cousin works in Ottawa with the Department of Northern Affairs, an interpreter.

She reports that her father travels to the mainland once a week for groceries, trading furs for flour, sugar, salt and tea. "We don't eat vegetables," she said. Ann's mother contributes to the family's finances by making and selling boots.

The pretty young stewardess left her island home when she was 12 to attend a convent school. She later went to Hamilton, to study nursing.

There she earned a diploma as a certified nursing assistant and then worked in a sanitarium for two years to put her studies in practice.

In 1957 she served for three months aboard a Canadian government icebreaker, the C. D. Howe. Following her tour of duty, she worked in Montreal General Hospital until she received a letter from the Department of Northern Affairs, advising that her dream of becoming a stewardess was possible.—The Globe and Mail.

New 'Voice' Writers

It is with great pleasure I introduce our new representative from Regina, Sask., who with her husband will edit a column every month telling us of the work of the Saskatchewan Native Canadians. She will write under her own name of "O-sow-is-keesic", Mrs. Eleanor Brass.



nor Brass.

The following letter will give her background and that of her Indian husband:

It is with great pleasure that we recall our visit with you, it was one of the high lights of our vacation. We enjoyed our stay in Vancouver immensely, it being the centennial year made it all the more interesting.

Our visit with Si Baker and his wife was most enjoyable. We also met some Cree Indians while there and we had a real time together. However, we will have an article on this for our next issue.

I was born on the File Hills Indian colony of the Peepeekisis Reserve, this colony is perhaps the only colony in Canada, as it was started as an experiment. My mother was the first bride and I was one of the first babies born on it. I am a descendant of two chiefs who signed the treaty No. 4 of Qu'Appelle.

My one great-grandfather, Chief Gabriel Cote, was very suspicious and reluctant to sign the treaty, it took many days to gain his consent (not his confidence) to do so. During the Saskatchewan Rebellion he was in great sympathy with Louis Riel, especially when he saw how his people were starving, for

there were very few buffalo.

He started out with his warrior for Frog Lake to join forces with Big Bear when he met Councillor George Brass, my husband's grandfather. Councillor Brass sat with him for three days before he persuaded the chief to abandon intentions and return to his reserve.

'My husband says it still was that way with us.'

Councillor Brass was an interpreter for the officials and had times interpreter for General Middleton.

My husband and I have always been interested and tried to be as much as possible in solving problems. My husband has been delegate on many occasions for people.

We have both written for local papers and the Regina Leader-Post, as correspondents and editorials.

My Indian name is O-sow-is-keesic (Yellow Sky), handed down from my great grandmother.

We will try and make articles as interesting and informative as possible.

We will be getting subscriptions as we go along, we have five and will probably get quite a few at our conference, which will be held on Oct. 30 to Nov. 1. We would appreciate having so many copies at that time.

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COQUALEETZA INDIAN HOSPITAL

(Continued from Page 1)

Indian name in the Fraser Valley means "Place of Cleansing." Since my visit several years ago there has been quite a change. In 1954 a new wing was built and is quite a change from the old one. The population of B.C. Indians increased with the arrival of the first white man, but now is rapidly decreasing everywhere, every year. The reason for the dropping of the population was the new diseases and the alcohol which the white men brought with him, and the breaking down of the Indians' tribal Law. Before long I think I'll exceed our original numbers and keep on increasing.

As early as 1901 the Canadian government's policy as regards the establishment of reserves, payments of treaty money, establishment of educational facilities, and provision for hospital and medical care was outlined. Still not enough the reserves are expanding with the time.

Coqualeetza is a concrete example of this century of change. At first it was a missionary's home, then a school. In 1935 a preventorium was built on the school grounds for those pupils who had contracted TB. In 1941 Coqualeetza was converted into a sanitarium, and in 1956 it became an accredited

hospital.

And when tuberculosis has been overcome Coqualeetza will probably be a general hospital, and continue to serve the future generations as it has in the past.

Today the patients pass the time away by writing articles for their paper called the "Coqualeetza Courier" and following is one of the many stories written in it:

THE LAST GREAT BATTLE

By John Hall,

Chief Tzeachten Reserve

Many, many years ago when our valley was peopled by the dark skins there came a day when those of our race but not of our people left their camps on the Big Salt Water and paddled up the swift running Staal-oh to our camping grounds where the Chull-whey-uck meets its mother, the Staal-oh. First they came as friends. They were feasting and many contests. Then round the camp fires we learned their true purpose.

"Your women we want—your women and girls. These we want in peace but what we want we will take."

"No!" we cried, "none of our women—none of our girls shall go to your camp! We do not mix the blood of our people with those from the Big Salt Water!"

They were very angry.

Back they went down the swift

flowing water. But we were wise in the tricks of their minds. They would return. Yes, they would return, but this time it would be as warriors.

So our warriors prepared themselves. We were cunning.

From the place where the swift running Chull-whey-ackh meets its mother the mighty Staal-oh, on both sides, we warriors placed ourselves, hiding in bushes, making ourselves part of the woods. For many places we did this. Then we waited.

We were indeed wise, for by the following sunrise many war canoes left the mighty Staal-oh and turned towards our camping grounds where our women and children waited.

For much time by the sun we lay in our bushes and at last the last canoe passed into the Chull-whey-ackh.

Then came the mighty war cries! Great was the surprise of the intruders and great was the battle which raged! Many men did we kill—few were those who escaped. None did we leave—warrior or women. All these were killed! It was, indeed, a great battle! Mighty were our warriors! Glorious were they who died in battle!

What feasting we had! Our voices raised to the sun and moon with songs that reached the ears of the dead—our warriors—asleep in the trees around us. And their voices mingled with ours as they swayed—long and glorious was our song of victory!

The intruders? Bam. Their bodies we cast in a great pile and burned—fitting finish for those

who would steal our women and children.

That is my story. Thawoolacher is my name and this day I will tell my story to the son of my son.

Thawoolacher is his name too and though he be small in size this day, he too, will be a mighty chief.

This I do remember. This story my grandfather told of the last great battle here in Sardis-Chilliwack district.

This is just one example of the educational systems used at Coqualeetza. Other very interesting articles appear in the "Coqualeetza Courier." Articles written by Cecelia Paul and Hilda Jack of Nazko, B.C. Another entitled "Marilyn's Story" by Larry Guno, who in her own words proves the great happiness which is experienced at Coqualeetza Hospital. Marilyn Prious went home and this is what she wrote "Now a few ferret from 'good old Coqualeetza,' which is not much. The place disagrees with me. I find it very different from 'good old Coqualeetza.' The girls are all very nice here but what I'd give to be back in Coqualeetza."

Other patients are "Station C.I.H." as they call themselves, Wilfred Squawkin, Rita Charters, David Hammond, Yukon; Paddy Joseph, Alert Bay; Alfred (Jack) Hanuse. Everybody knows him. He is the life of the party. I enjoyed his ready wit as did my wife when he kidded the reception nurse, Miss Bush. Also Solomon Miller, Buster Adams and D. Ham-

(Continued on Page 6)

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COQUALEETZA INDIAN HOSPITAL

(Continued from Page 5)

mond of Lytton.

Irene Dan of Lillooet is doing well and does a lot of bead work. Virginia Anderson, Mabel Mitchel

and Ethel Thomas are all short timers. Susan Tonasket is much better. Louise James is out of the wheel chair and is getting around nicely.

Dozens of patients, names too

numerous to mention at this time are at the hospital. Many of these names appear on the record books of the Brotherhood. Many children in the hospital have parents that are paid up in the organization. People from all over B.C. are centered there for treatment. Everybody knows everybody. Everybody's contented. No time for anything else but to get well.

Everyone of the children whose bodies are exposed to the sunshine seems full of health. Everyone has a healthy looking body. Not one shows signs of malnutrition. All are well fed judging by the flesh on their arms and legs. What better treatment could we ask for.

Dr. Gailbraith and staff can be given a lot of credit for their kind treatment to our people and their continued efforts to send these people home well and happy. It was noticed also that there are empty beds and this is a good sign. It means that there is a considerable amount of gain over TB.

PRESENTATION OF TV SET

Dr. Gailbraith opened the presentation by announcing to the patients and staff members that Business Agent, Ed Nahanee and Mrs. Nahanee were there to present a TV set to the patients of Coqualeetza Hospital on behalf of the Native Brotherhood of B.C.

Ed Nahane then addressed the large crowd on the lawn, by stating that he was here representing the Native Brotherhood of B.C. also mentioning that the President Robt. P. Clifton had brought the idea up to the executive meeting held in Vancouver that a TV set would be a good present for the patients at the hospital. The president had stated that the organization donate this set as soon as possible. This was done. However, the day after the announcement President Clifton took suddenly sick and has underwent three serious operations. Nahanee informed the patients that it was with regret that the president could not be here to make the presentation himself since it was his idea to bring all the entertainment possible to the patients. However, Nahanee was very pleased to inform the patients and staff that Clifton was progressing.

Ed also stated that "We are very proud to donate this TV set to Dr. Gailbraith, staff members and the patients of the hospital, and may it bring many happy hours of entertainment and may it always function properly". Thanked Dr. Gailbraith for the opportunity of being present and wished God speed to all present.

Today the set is in operation.

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TORONTO INDIAN CLUB

SEVENTH ANNUAL BANQUET

(A report on Toronto Indian Club 7th Annual Banquet, submitted by Big White Owl).

Mr. Elliott Moses, Delaware Indian from Grand River:

In his address of welcome before performing the official opening ceremony, Mr. Moses extended

congratulations to the Toronto Indian Club in being able to function all the preceeding years to this, the Seventh Annual Banquet. He said the Club provided the opportunity for members to make many friends with both Indians and non-

Indians. It was increasingly evident, he said, that inter-marriage was taking place between Indians and Whites and that whereas our skins might fade in color, we would never die out as a race. Mr. Moses said he hoped all present would

take the opportunity to get acquainted with one another and make this the best ever banquet of the Toronto Club.

Chief Clinton Rickard, Tuscarora Indian from Sanborn, N.Y.:

(Continued Next Month)



A Great Name in Western Brewing

Comes to British Columbia



For two-thirds of a century the quality products of the Calgary Brewing & Malting Company Limited have been among the most popular symbols of Western hospitality. And during this same period, our Company has been privileged to contribute in many other ways to the life and prosperity of Western Canada.

We are proud, therefore, to announce that two well-known British Columbia firms - the Caribou Brewing Company and Princeton Brewing Company together with some seven hundred British Columbia shareholders - have now amalgamated under our control.

This amalgamation means that Caribou and

Princeton beers will henceforth be guaranteed by the entire brewing resources and experience of Calgary Brewing.

The reputation enjoyed by our products is based upon two-thirds of a century of brewing experience and upon an exacting system of quality control carried out in the most advanced testing laboratories operated by any Canadian brewery.

The benefits resulting from this meticulous standard of production are now available to purchasers of "High Life", "Caribou", "Royal Export" and "Old Dublin Ale" throughout British Columbia.

Today, the common interests of British Columbia and Alberta are rapidly multiply-

ing. The personal and business bonds between our two great Provinces grow steadily stronger.

As a major Western industry, the Calgary Brewing & Malting Company Ltd. will strive to play its own full part in this consolidation of the Western Canadian economy. In particular, through our purchases and payrolls, we now look forward to making a worthwhile contribution to the prosperity and progress of British Columbia.

Good neighborliness and hospitality are the characteristics of Western living. It is in this spirit that we introduce to British Columbia our well-known trademark and all that it signifies.

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THREE TALL TOTEMS

Three tall totems gazing out to sea;
Three tall totems so quiet and still;
Standing under a tall dark hill,
With their sad gaunt eyes searching endlessly.

The thunderbird, the fish and the bear
And the lone wolf with his aching jaws;
All in accord with the Indian laws;
All looking out with a wide-frozen stare.

Three tall totems waiting patiently
For the quick tread, the unspoken word;
Waiting for the voice that is never heard;
Waiting in the silence by the long grey sea.

—Mildred Valley Thornton.
It was long, long ago that the patient hands of some dark-skinned craftsman had hewn and carved and wrought the brooding

figures on three tall totems that I came across on one of my journeys up north to paint the Indians of British Columbia.

Very grey and weath-beaten they looked, with little pieces of the stout old cedar broken off here and there, and the merest hint remaining of the brilliant color that once had been their glory.

Honored far above his fellows was the man who carved them. Like the Greeks and Romans, the Indians assessed highly, gifts of the creative mind. The artists among them were they who alone were capable of converting their most precious sentiments into enduring form. They alone were able to preserve for posterity the historic continuity of their unwritten laws, and record their ancient traditions. For this reason art among the British Columbia coastal tribes reached a degree of perfection that is unique among native peoples of the world.

The strange symbols which seem

Kwakiutl Nation Makes Lyle Wicks Indian Chief

The Honourable Lyle Wicks, Minister of Railways and Labour, was honored by the Kwakiutl Nation and given the name of Chief Oo-Ges-Pa-Lee-Se by Chief William D. Scow, former president of the Native Brotherhood of British Columbia and member of the Indian Inquiry Board.

The Minister was presented with a Talking Stick which according to the statements of Chief Scow gave him great power when he speaks holding the great talking

stick his people of the Kwakiutl Nation have to listen and obey.

A colourful ceremony took place and the Red Cedar dances were performed by Chief Scow, Chief and Mrs. Mungo Martin, Mrs. Scow, Alfred Scow, Mr. and Mrs. Hunt and others—a beautiful and unforgettable ceremony.

Afterwards the minister gave a luncheon for his friends at the Harrison Hotel, the Indian Inquiry Board and fellow members of the party.

Invited guests to the ceremony were Chief Andy Paul, Mr. H. G. Castillou, son of the famous Judge Castillou, representing his father and old family friend Chief Scow, Captain Cates, and Mrs. Ted Neel, Mr. and Mrs. W. A. Stanley, Mrs. Maisie Hurst, publisher of the Native Voice, and Mrs. Ed Nahanee, Miss Wright, secretary of the Indian Inquiry Board, and many famous chiefs from different parts of British Columbia.

Chief Scow has devoted his life to the service of his people and is greatly respected and beloved by his many friends and admired for his devotion for the advancement of his people.

Many invited guests were unable to attend because of the great rain.

A luncheon was given by the Native Voice at the Harrison Hotel for Mr. and Mrs. W. Stanley, and son and grandson Mr. and Mrs. Ted Neel. Mr. and Mrs. Guy Williams unfortunately were unable to attend.

so bizarre and ugly to the casual, uninformed mind, were full of meaning to the Indians. These people were not given to piling up extraneous ornaments without thought or order. Every figure and form they used had its place in the design and was an essential part of the idea they wished to convey.

Perhaps the full meaning of their symbols is only intelligible to the Indians themselves, though we have a superficial understanding of their import.

The old arts along with the old thoughts and the old customs are rapidly receding before the onslaught of modern life, and few indeed are the Indians today who have retained even a fragment of the skill which made their fathers famous. Occasionally, however, one may still chance to find a grey-haired man busy with his knife on a piece of cedar or birch fashioning for modern white children small replicas of the majestic and awe-inspiring emblems which revealed in native heraldry traditions of a proud and gifted race.



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